

**The Brethren Evangelist**

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ADDRESS,

THE BRETHREN PUB. HOUSE,  
ASHLAND, Ashland Co., OHIO.

H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., APR. 14, 1886.

**Semi Editorial.**

This article will appear more like editorial because it is written in the sanctum of the EVANGELIST. I broke loose from my comfortable confines at Berlin, and after two days of weary travel, reached Dayton. The delay was occasioned by deep snow, high water and land slides. The object of my visit to Dayton was to attend the law-suit for our church property, which the Old Order Brethren and the German Baptists have brought upon us. It was to come off on last Thursday, but was deferred by the Courts until Tuesday morning 13th. So I returned to Ashland on Friday, and have spent the time with the brethren here. I expect to return to Dayton today, Monday.

All appears natural about the EVANGELIST office and the College. Both seem to be moving along quietly—most too quietly in some ways—in a business way. The voice of the dollar is neither so loud nor as long as I would like to hear it. The payments of the first installment of the College donations are way behind what I had fondly expected! It is painfully discouraging. It is especially trying to me in my delicate state of health. When I get stronger I hope to surmount all difficulties. Will not all the churches respond at once. Please let us hear from you soon. If not, why not?

Next week I hope to give an account of the Dayton church trial, and its result. We are hopeful, but the German Baptists will make a desperate effort to defraud us. R. H. Miller and Joseph Kauffman, were on hand last week, and no doubt will be there this week. They have engaged several attorneys. Judge Haynes is counsel for the Brethren.

I had the pleasure of a pleasant interview with brother P. R. Wrightsman, M. D., of Kansas, at Dayton last week. He is there on business, and is in fair health, though some of the members of his family were not well when last heard from. I also met brother Ridenour and other members of the Bear Creek church.

I cannot yet announce a program of my work for the future. The roads are too bad to canvas from house to house, and I am not strong enough to hold public meetings. My address for some time to come will be Ashland, Ohio. Would like to hear from all my friends, and especially

from the friends of the college and church.

The sister who sent me one dollar toward my support will accept my thanks. She wants the blessing of Matth. 6:4: And thy Father which seeth in secret, himself shall reward thee openly. That was the first collection I have had since I left Louisville, Ohio.

HOLSINGER.

**The Traditional Letter of Christ.**

There is preserved in the British Museum, a class of manuscripts known as "Ancient Syric Documents," which were taken from the Nitrian Monastery, which is located in Lower Egypt. It is evident that Christianity was planted very early in that country, and that the missionary was the apostle Thaddæus, and it developed with rapidity there as it did in other parts of the world where it was preached. These old records that are being gathered from the ruins of past ages are revealing more and more of the great work that was performed by the apostles of Christ. If we were in possession of no other evidence than what the New Testament affords in the line of history, the conclusion would be that the apostles, after excepting Peter, Paul, John and James did not accomplish anything in evangelizing the world. Those four were favored ones and did the greatest work; but the remainder of the twelve were not idlers as would be natural to suppose, in the absence of any historical matter describing the work which they performed. Those four apostles were given the best fields and they did a great work, and God has preserved records of their deeds and caused them to be circulated in the channels of progression and civilization.

This traditional letter of Jesus passed between himself and Abgar, king of Edessa. This ruler was successful in war and built up for himself a principality. Edessa was a city which he founded and built up with much splendor and in substantial style.

In his declining years he was stricken with an incurable disease, and as would be natural to suppose, the fame of Christ and facts regarding his power to heal all kinds of diseases, reached him and aroused in his mind a desire to communicate with him. This was brought about by two of his deputies going to Jerusalem on matters concerning the different governments of the two cities. When the deputies delivered their report about Christ and his miracles, the king exclaimed: "These wonders are not those of a man, but of God. No, there is no one amongst men who can raise the dead: God alone has this power." He at once sent a letter to Jesus, to come and cure him. This is the style in which he introduced himself: Abgar, son of Archam, prince of the land, to Jesus Savior and Benefactor of men, who has appeared in the country of Jerusalem, greeting:—As the letter is not a bad specimen of composition, we transcribe it:

"I have heard of Thee, and of the cures wrought by Thy hands, without remedies, without herbs: for, as it is said, Thou makest the blind to see, the lame to walk, the lepers to be healed; Thou drivest out unclean spirits, Thou curest unhappy beings afflicted with prolonged and inveterate diseases; Thou hast even raised the dead. As I heard of all these wonders wrought by

Thee, I have concluded from them either that Thou art God, come down from heaven to do such great things, or that Thou art the Son of God, working as Thou dost these miracles. Therefore have I written to Thee; praying Thee to condescend to come to me and cure me of the complaints with which I am afflicted. I have heard also that the Jews murmur against Thee and wish to deliver Thee up to torments: I have a city small but pleasant. It would be sufficient for us both."

There is something home-like in the last sentence: "It would be sufficient for us both." But Christ had a conception of "home" that the generous king knew nothing about: heaven and legions of angels were waiting to welcome him back from the voyage of sorrow and distress through the earth and flesh, and to seat him upon the throne of glory that wore no stain of mortality.

Here is the letter that Jesus is represented to have sent to the king, and it was written by the apostle Thomas:

"Blessed is he who believes in me without having seen me! For it is written of me: Those who see me will not believe in me, and those who do not see me will believe and live? As to what thou hast written asking me to come to thee, I must accomplish here all that for which I have been sent; and, when I shall have accomplished it all, I shall ascend to Him who sent me; and when I shall go away I will send one of my disciples, who will cure thy disease, and give life to thee and to all those who are with thee."

An apostle did go and the king was converted and his people; but whether Thomas did write this letter at the command of Christ is supported by no other evidence than the facts set forth in the letters and the historical truth that the people of Edessa were converted to the Christian religion.

One of the divine traits of the Savior is beautifully prominent in the letter: he did not decline to do the king's request and cause him to be healed. Christ never refuses to hear and bless those who call upon him.

**Schumacher's Grain.**

Some time ago Mr. Schumacher's mills in Akron, Ohio, were burnt down, and as a result immense piles of damaged grain were left upon the ground. Distillers wanted to purchase it and pay him a good price, as it would answer their purpose about as well as undamaged grain. Mr. Schumacher is a strong believer in the principles of temperance, and in this case he allowed his light to shine. He would not sell the damaged grain to the distiller, saying, "I would sooner give it to the farmers."

It is interesting to know how the refusal to sell came in. A price was agreed upon and a check was being drawn for the purchase amounting to thousands of dollars, when one of the buyers, as the check was about to be handed to Mr. Schumacher, carelessly remarked that the damaged grain "would make a very large amount of whiskey."

"What! Do you want this grain to make whisky of?" inquired Schumacher, stepping back a few feet.

"Yes; we are distillers in Cincinnati."

"Then, gentleman, you cannot buy any grain of me. I have no grain to sell to be made into whisky. Good-day."

The mills will be built again and we feel sure that our readers will buy Schumacher's oatmeal when he is ready to sell again.

If all men, and even all Christian professors, would allow their good convictions to rule over their business matters as this man did, a different state of affairs would soon exist in the business world. The dispensation of dangerous and injurious substances would be put into its proper places, and good men would cease to handle vile things and offer them to the unsuspecting and the foolish.

**NOTES AND NEWS.**

One dollar for the EVANGELIST from now till Jan. 1st, 1887.

Bro. J. W. Smouse has taken charge of the work at Vinco, Pa., as Pastor, and with the assistance of such brethren as Solomon Ben-shoff, W. Byers and Joseph Reighards as helpers, a good work no doubt will be accomplished.

Bro. Holsinger arrived last week according to his announcement, although he is not able to vigorously push his work as he desires. His voice is yet very weak. Hope the spring air and the changes of travel may prove beneficial to his health.

Bro. J. W. Beer gives a word of sound advice in his card concerning revivals in this issue.

Bro. J. Nicholson and brother Cain organized a church at Dalles Center, Iowa, on the 6th, with ten members, all from the German Baptists, and the prospects are good for quite a number more. Let the good work go on.

A Kansas church may secure a laborer by addressing Bro. Massena. The preacher who will work his way partly should be sought by churches that are too weak to wholly support one.

We direct special attention, to those concerned, to the meeting of Trustees of Ashland College announced in this issue. Let the members of the Board come and give the Institution the benefit of their advice.

Bro. H. S. Jacobs informs us that the donation made to him was ninety-six dollars, instead of ninety as published.

The Old Order Brethren have purchased ground, and raised money enough to build a meet-house near the old Price's meet-house in the Antietam Congregation, where they have been out for several years. They intend to build this summer, if the house their fathers built many years ago, is not opened for them.

The Ashland Church is also willing to receive the S. S. Convention, and this makes three with the Homerville church; so now the matter of deciding which one it shall be is left with the Executive Committee.

These are hard times in financial affairs, and we ought to divide with one another and help to bear one another's burdens.

If a brother drops the part he has carried in supporting the minister, the paper and the other good works of the Church, because times are hard and money scarce, he is not as faithful as he should be. Suppose every member would do so? then what?

Bro. Henry Miller has moved from Bashan, Ind., to Louisville, Ohio.

The Virginia brethren are in no way exclusive in their mission work. They not only seek to spread the borders of their own churches, but they propose to see whether the members they now have are in possession of the discipline, the New Testament; and they kindly remembered the EVANGELIST and appointed workers for it in several of the churches. The cause has received a great increase in strength in the Old Dominion during the past year, and as we have said before and now say again, it will be the station from which workers will be sent out to evangelize the Southern States. May the favor of the Lord rest upon the Virginia brethren, and his spirit upon Bro. Shaver that he may discharge to the glory of God and the church the new responsibilities that have been placed upon him.

It seems a little strange that so much firing can be done without some people hearing the noise, as brother McFaden brings to view in his correspondence. Think for a moment over the fact that there are members in the German Baptist church who do not know that a Brethren Church has been organized, and that H. R. Holsinger is one of its principal leaders, and innocently inquires whether he has come back yet. Such brethren ought to be informed of the changes. They might meet some of us who wear the regulation garb and innocently salute us, thereby placing themselves liable to censure.

We have not been able to obtain any definite information about the revolution in the Philadelphia church, which we referred to last week, but we shall not be surprised if news of an interesting nature is received before long. At least we are desirous to hear of an adjustment of the differences that all may go to their proper places. We believe the Brethren have faithful representatives there, and the cause needs their co-operation.

The Salvation Army has reason to be encouraged at its success in Kalamazoo. Sixty-eight sinners have professed to be converted since it sounded its first war cry there, and of these all but three are keeping the faith while twenty have enlisted as earnest and vociferous soldiers.

One dollar for the EVANGELIST from now until Jan. 1st, 1887.

The great obstacle to progress is prejudice.

There will be a meeting of the Board of Trustees of Ashland College, on Tuesday, April 20, 1886. A full meeting is desired as there is important business to be transacted.

By order of Ex. Com.  
DAVID BAILEY,  
Chairman.

**Two Pebbles.**

I enclose one dollar for Ashland College. Let this go to any benevolent purpose. I send it out in its weakness on a Christian mission, hoping it may become brighter by much service. Hoping that when its mission is ended it may not only return to us in another form but to all mankind. Could it be possible that this small pebble could start ripples that would reach the shore beyond?—For fear of its weakness, my husband says he will